[581] Dutemõdednige (b1), say the Nambikwara men; "it is a good
582 thing to marry." But it is not easy. The ideal marriage is the one which gives a "young and pretty woman" (monoduinuŝere, b1) whose virginity one will have (to break the hymen: tauorõtige, b1). But such women are precisely the ones who are claimed by the chiefs or shamans, and only a few young men will have a chance to obtain such wives. The others are condemned to a long period of celibacy
[838] which they will break by having sexual relations with their brothers-in-law, or else they will marry an "old woman" who cannot have sexual relations (tiroanebiiŝere, b1), one who is widowed or repudiated, whom no one wants. Such marriages are not rare among the Nambikwara, and are explained by the fundamental economic role of the couple which we have already commented on. But they are not permanent. When the young man feels his position in the group
582 strengthened, or when a better occasion is presented he abandons
586 (amnjõtige, b1) his old wife to take another (ulamtunjõtige, b1) who
587 is younger and more seductive. It happens that a man thus marries three or four wives successively before considering himself satisfied.(1)

[17]

1. Here also, the documents of the 16th century relating to the Tupi support the comparison: "... at times they take some old woman from whom they do not expect children, because there are no others, only so that they will cook the food, since they have no mother or sisters-in-law to take care of them, thus they are cared for, and are contented at present time with some old woman by whom they are always well treated and then taking other women by whom they have children later, either leaving the first wife or keeping her, if she wishes, for the reason mentioned above." (Anchieta, loc.cit., p. 260-261).

The repudiated woman [111] goes to live with her parents if they are still living, joins up with another man if she has the opportunity or even remains her former husband's fire, whose existence she shares and whose tasks she participates in, but in a slightly inferior position. Such is the position of b3 in the household of her ex-husband B1.
Another method of obtaining the young woman desired consists of
336 seducing her, even if she is married. Adultery and more generally sentimental intrigues are very frequent among the Nambikwara,